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ABSTRACT

Using primary sources, this unit explores the founding of the 12th and most successful of the English colonies in North America, Pennsylvania. Established by the Quaker civil libertarian William Penn, Pennsylvania was intended to demonstrate that a society founded on mutual respect, tolerance, and individual responsibility could flourish. The first 50 years of this province demonstrate that European-Indian relations need not have been based on violence and the destruction of native cultures. In a crucial departure from the past, religious tolerance also was legally guaranteed. Penn understood that separate religious groups might share common interests. The government of Pennsylvania explicitly derived its authority from the people it was intended to govern. The unit embodies five objectives: (1) to study historical documents in order to experience history as a dynamic discipline that studies, interprets, and debates the meaning of human artifacts and through those, humanity's collective past; (2) to examine the effect that the Quakers' respect for life and abhorrence of violence had on establishing relations with Indians based on trust and honesty; (3) to study two of the founding principles of Pennsylvania, namely religious toleration, and faith in the people's capacity to govern, and to consider the extent to which those values remain valid in today's world; (4) to speculate on how treating women as the spiritual equals of men, rather than their inferiors, affected women and altered Quaker society; and (5) to appreciate the ethnic diversity of Pennsylvania and to experiment with the methods historians use to investigate people from the past. (Author/DK)

ED 376 103

WILLIAM PENN'S PEACEABLE KINGDOM

A UNIT OF STUDY FOR GRADES 5-8

By Jim Pearson
&
Tom Ingersoll

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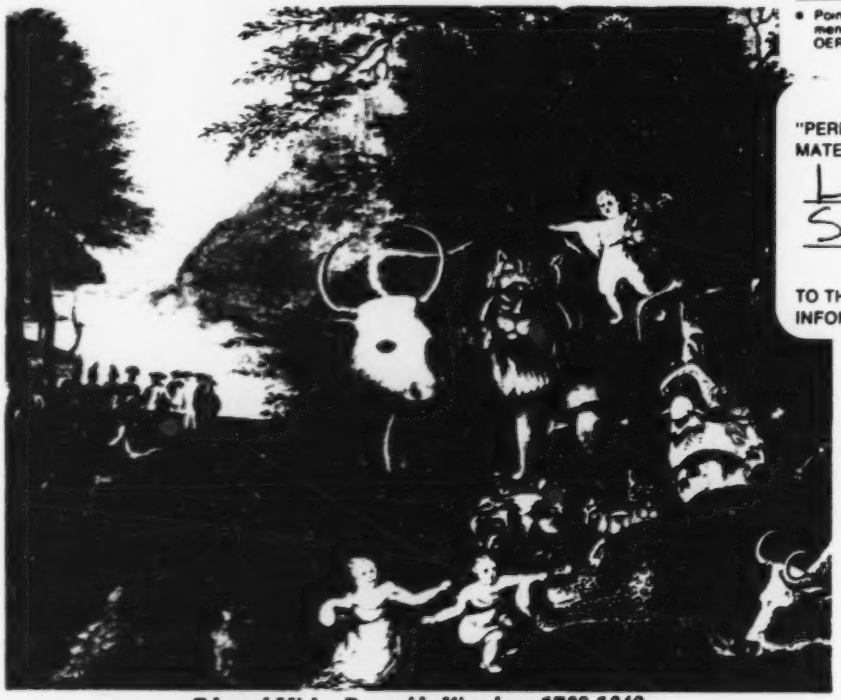

Edward Hicks, Peaceable Kingdom, 1780-1849.
Courtesy of National Gallery of Art, Washington, D.C.

NATIONAL CENTER FOR HISTORY IN THE SCHOOLS
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For information on additional teaching units and other resources from the Center, please write:

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APPROACH AND RATIONALE

By Linda Symcox

The National Center for History in the Schools has developed the following collection of lessons for teaching **William Penn's Peaceable Kingdom**. Our units are the fruit of a year-long collaboration between history professors and experienced teachers of both United States and World History. They represent specific **"dramatic moments"** in history from which you and your students can pause to delve into the deeper meanings of selected landmark events and explore their wider context in the great historical narrative.

In our approach, the continuing narrative provides the context in which the dramatic moment is situated. By studying a crucial turning-point in history, the student becomes aware that choices had to be made by real human beings, that those decisions were the result of specific factors, and that they set in motion a series of historical consequences. We have selected dramatic moments that best bring alive that decision-making process. We hope that through this approach, your students will realize that history is an ongoing, open-ended process, and that the decisions they make today create the conditions of tomorrow's history.

Our dramatic moments are based on **primary sources**, taken from documents, artifacts, journals, diaries, newspapers and literature from the period under study. As you know, a primary source is a **first-hand** account of any event in history. For example, the telecast or the script of a speech would be a primary source. A secondary source is a **second-hand** account of an event. This would be, for example, the newspaper account of the speech the next day or a newscaster's report about the speech. All historical accounts, such as textbooks, are by their very

nature secondary sources. What we hope to achieve by using primary source documents in these lessons is to remove the distance that students feel from historical events and to connect them more intimately with the past. In this way we hope to re-create for your students a sense of "being there," a sense of seeing history through the eyes of the very people who were making decisions. This will help your students develop historical empathy, to realize that history is not an impersonal process divorced from real people like themselves. At the same time, by analyzing primary sources, students will actually practice the historian's craft, discovering for themselves how to analyze evidence, establish a valid interpretation and construct a coherent narrative in which all the relevant factors play a part.

CONTENT AND ORGANIZATION

Within this unit, you will find: 1) **Teacher Background Materials** and 2) **Lesson Plans** with **Student Resources**. This unit, as we have said above, focuses on certain key moments in time and should be used as a supplement to your customary course materials. We have chosen to pitch the various lessons on different grade levels and they can usually be adapted to a slightly higher or lower level.

The **Teacher Background** section should provide you with a good overview of the entire unit and with the historical information and context necessary to link the specific **Dramatic Moment** to the larger historical narrative. You may consult it for your own use, and you may choose to share it with students if they are of a sufficient grade level to understand the materials.

The **Lesson Plans** include a variety of ideas and approaches for the teacher which can be elaborated upon or

cut as you see the need. These lesson plans contain student resources which accompany each lesson. These resources consist of primary source documents, any handouts or student background materials, and in many cases, a bibliography for the unit.

In our series of teaching units, each collection can be taught in several ways. You can teach all of the lessons offered on any given topic, or you can select and adapt the ones that best support your particular course needs. We have not attempted to be comprehensive or prescriptive in our offerings, but rather to give you an array of enticing possibilities for in-depth study, at varying grade levels. We hope that you will find the lesson plans exciting and stimulating for your classes. We also hope that your students will never again see history as a boring sweep of inevitable facts and meaningless dates but rather as an endless treasure of real life stories, and an exercise in analysis and reconstruction, rather than rote memorization.

"...A KIND, JUST, AND PEACEABLE LIFE..."

(Primary Source)

William Penn wrote this letter to the chiefs of the Delaware Indians shortly after receiving the proprietorship of Pennsylvania. It began a remarkable experiment in tolerance and individual responsibility.

London, 18 October 1681

My Friends,

There is one great God and power that has made the world and all things therein, to whom you and I and all people owe their being and well-being, and to whom you and I must one day give an account for all that we do in this world. This great God has written his law in our hearts, by which we are taught and commanded to love and help and do good to one another, and not to do harm and mischief one unto another. Now this great God has been pleased to make me concerned in your parts of the world, and the king of the country where I live has given unto me a great province therein, but I desire to enjoy it with your friends, else what would the great God say to us, who has made us not to devour and destroy one another, but live soberly and kindly together in the world.

Now I would have you well observe, that I am very sensible of the unkindness and injustice that has been too much exercised towards you by the people of these parts of the world, who have sought themselves, and to make great advantages by you, rather than be examples of justice and goodness unto you; which I hear has been matter of trouble to you and caused great grudgings and animosities, sometimes to the shedding of blood, which has made the great God angry. But I am not such man, as is well known in my own country. I have great love and

regard toward you, and I desire to win and gain your love and friendship by a kind, just, and peaceable life; and the people I send are of the same mind, and shall in all things behave themselves accordingly. And if in anything any shall offend you or your people, you shall have a full and speedy satisfaction for the same by an equal number of honest men on both sides, that by no means you may have just occasion of being offended against them.

I shall shortly come to you myself, at what time we may more largely and freely confer and discourse of these matters. In the meantime, I have sent my commissioners to treat with you about land a firm league of peace. Let me desire you to be kind to them and the people, and receive these presents and tokens which I have sent to you as a testimony of my good will to you and my resolution to live justly, peaceably, and friendly with you. I am your friend.

Wm. Penn

This letter was reprinted as published in William Penn and the Founding of Pennsylvania 1680-1684: A Documentary History, edited by Jean R. Soderlund, copyright 1983, with the kind permission of the copyright owner, University of Pennsylvania Press.

I. UNIT OVERVIEW AND RATIONALE

Using primary sources, this unit explores the founding of the twelfth and most successful of the English colonies in North America, Pennsylvania. Established by the Quaker civil libertarian William Penn, Pennsylvania was intended to demonstrate that a society founded on mutual respect, tolerance, and individual responsibility could flourish. The first fifty years of this province demonstrate that European-Indian relations need not have been based on violence and the destruction of native cultures. Not only were Europeans able to dispense with fortifications for their settlements and live in peace with Indians, but the Indian population actually grew, and natives from other areas migrated to the province seeking refuge from the aggressiveness of white settlers. In a crucial departure from the past, religious tolerance was also legally guaranteed. Previously, there was a common belief that a government could not sanction more than one religion because people would quarrel if they did not agree about sacred things. However, Penn understood that separate religious groups might share common interests. The government of Pennsylvania explicitly derived its authority from the people it was intended to govern. Although Penn wrote the laws that articulated these values, the people who settled in Pennsylvania endorsed them and made them work, creating a stable, pluralistic, and tolerant society.

Students should understand that many of the values and beliefs that are fundamental to the United States originated in colonial Pennsylvania. The separation of church and state, the conviction that religious and cultural pluralism could be healthy rather than harmful, and faith in people's capacity to govern themselves were social innovations first tested in Pennsylvania. Students should also learn of the peaceful relations between Indian natives

and European settlers which marked the first decades of this colony. A central tenet of American life is that tolerance is essential to a well-ordered society of happy individuals. The implications of this belief were first worked out by the heterogeneous settlers of Pennsylvania. This unit allows students to appreciate the achievement of these early Americans and reflect on the importance of tolerance.

II. UNIT CONTEXT

This unit could conclude a study of the early colonization efforts of the English. Contrasting the colonization of Pennsylvania with Jamestown and the Massachusetts Bay Colony would be an excellent way to introduce students to some of the persistent regional differences that mark American history. This unit also prepares students to study the mature colonial America of the eighteenth century. Moreover, the values and government of Pennsylvania anticipate some of the ideological concerns that led to the Revolutionary War. Inasmuch as the population of the United States is increasingly enriched by ethnic and cultural groups from regions which have not traditionally supplied us with large numbers of immigrants, an appreciation of tolerance is as important today as it was in 1681.

III. UNIT OBJECTIVES

1. To study historical documents in order to experience history as a dynamic discipline which studies, interprets, and debates the meaning of human artifacts and, through those, humanity's collective past.

2. To examine the effect that the Quakers' respect for life and abhorrence of violence had on establishing relations with Indians based on trust and honesty.

3. To study two of the founding principles of Pennsylvania, namely religious toleration, and faith in the people's capacity to govern, and to consider the extent to which those values remain valid in today's world.

4. To speculate on how treating women as the spiritual equals of men, rather than their inferiors, affected women and altered Quaker society.

5. To appreciate the ethnic diversity of Pennsylvania and to experiment with the methods historians use to investigate people from the past.

IV. INTRODUCTION TO WILLIAM PENN'S PEACEABLE KINGDOM

In 1681, when William Penn was granted a royal charter by Charles II to establish a colony on a vast tract of land west of the Delaware River, the most distinct and, by some standards, the most successful of all the colonial experiments undertaken in North America began. Pennsylvania was established on the last segment of the eastern coast of North America to be assigned to English colonists except Georgia. Giving title to Penn as repayment for a debt originally owed to Penn's father, Charles II may also have hoped that this gift would help to rid England of Quakers, a growing and troublesome Protestant sect.

Like the Puritans, the Religious Society of Friends, derisively called Quakers, regarded the Church of England as corrupt and in need of reform. Led by George Fox and Margaret Fell, the Friends held that everyone could receive grace and achieve redemption through the "inner light" residing in each person. Their belief in the free individual quest for truth and in truth's essential persuasiveness led them to reject most of the trappings of organized religion. They believed that no church official, institution, or ritual was needed to mediate between individuals and God. Also, like the Puritans, as their movement gathered followers they were severely persecuted.

The Quaker's egalitarian doctrine of inner light had radical social implications for the rigidly hierarchical society of seventeenth-century England. The organized state church felt threatened by the Quakers' insistence that there was no need for a trained professional clergy to instruct those who would be saved. Civil society may have been even more thoroughly alarmed by the social manifestations of an ideology that stressed the potential

that resides within each person, regardless of his or her social station. The Quaker insistence on using the plain and familiar language of "thee" and "thou" rather than the formal and deferential "you," their use of full names instead of titles when addressing persons of rank, and most conspicuously their refusal to tip their hats to social superiors, stemmed from their conviction that all people are capable of responding to an inner light. (Students usually think that "thee" and "thou" are more formal than "you" so you will probably have to clarify this for them.)

Their belief in the essential sanctity and worth of human life led them to renounce all violence, including military service. It also meant that they accepted the spiritual equality of women. Woman were encouraged to preach and participate in church affairs. Until the end of the eighteenth century, the regular women's meetings of the Quakers were the only formal organizations run by white women in North America. It is not surprising that the strength, skills, and self-confidence women developed in these meetings empowered Quaker women to take leading roles in the women's rights and abolitionist movements of the nineteenth century.

From a twentieth-century perspective Quaker pacifism seems the most singular feature of Quaker social practice. But the seventeenth century was much more threatened and alarmed by the Quaker's levelling tendencies, reflected in the prominent roles achieved by Quaker women and their persistent refusal to practice any of the conventional forms of deference, from doffing hats to bowing and curtsying. In the early years of the Society of Friends, Quakers were tortured, imprisoned, and executed. Even prominent figures were regularly imprisoned. Margaret Fell, for instance, wrote *Women's Speaking Justified* while under arrest. By 1689, when the Tolera-

tion Act of William and Mary was declared, there had been over 450 Quaker martyrs. Despite the repressive times, the Quaker movement grew rapidly, attracting most of its membership from the middle ranks of English society.

William Penn was an unusual convert to Quakerism. Most Quaker men were artisans, small merchants, or independent farmers, who, by seventeenth-century standards, were economically comfortable. While they were often people of some education, most had not been to college. Penn was decidedly not of this class; he was Oxford-educated and part of England's ruling elite. His father was an admiral and a friend of the king. Upon Penn's conversion, his social position and natural talents quickly enabled him to join the inner circle of the Society of Friends. Within a year of his conversion in 1667, he was a prominent Quaker pamphleteer and lobbyist. During the mid-1670's he traveled to North America to promote a Quaker settlement in West Jersey.

Almost from their founding, Quakers had been interested in the New World. Their commitment to proselytizing drew them there to convert both natives and European colonizers. Like the Puritans, they too sought a place free from persecution where they could pursue their dream of creating a utopian community which would serve as a model for the rest of society. But the society they sought to create bore little resemblance to the strict social and religious conformity and rigid hierarchy insisted upon by the Puritans. Quakers were committed to religious tolerance and the extension of civil liberties. When Penn was in West Jersey he helped write a remarkably modern-sounding constitution which promised religious freedom, trial by jury, and a legislative assembly that was annually elected by virtually all free males. Although this community foundered in its first years amid tangled

legal claims to the land, Quaker hopes were later focused on the west side of the Delaware River which Charles II granted to Penn to 1681.

If the Chesapeake can be characterized as attracting aggressive men on the make who were intent on exploiting the region's resources through bound labor, and the Massachusetts Bay Colony was marked by religious conformity and social homogeneity, which tended to suppress or expel those who diverged from a narrow norm, Pennsylvania from the beginning stressed religious tolerance, cultural pluralism, and peace between natives and immigrants. While Penn was interested in turning a profit on his real estate, he was even more concerned that this colony serve as a sanctuary for those who suffered religious persecution or the effects of hostile state power. Unlike most governments of the time, his state put faith in people's capacity to govern themselves and claimed no authority to shape the consciences of its citizens.

Penn set the initial tone of tolerance and mutual respect by contacting those already settled in the region he was to control. He assured both the Delawares and Europeans that they could continue to live in their accustomed fashion. More significantly, he acknowledged the natives as the rightful owners of the land and promised European colonists to purchase land for them. By the time Quaker settlers began pouring into the region, the native Delawares and Susquehannocks had already had considerable contact with Europeans. The region had previously been part of the Dutch New Netherlands and continued to be sparsely settled by Dutch, Finnish, and Swedish settlers even after the English took control of the region in 1664. But the skepticism with which the Indians may (understandably) have greeted Penn's first letter to them was soon replaced by trust.

For over half a century the peoples of Pennsylvania proved they could live together harmoniously. But the experiment in understanding was only partially successful. Ironically, the colony's prosperity and tolerance drew numerous displaced natives who sought sanctuary from aggressive white settlers. However, during the same years the colony attracted large numbers of Germans and Scots-Irish who did not share Quaker beliefs and who came in their own quest for land. By the mid-eighteenth century friction between these groups was as abrasive as in other colonies.

V. LESSON PLANS

1. **The Holy Experiment**

2. **Inner Light**

3. **Peaceable Kingdom**

4. **A Mixed Multitude**

LESSON ONE

THE HOLY EXPERIMENT

A. Objectives

1. To examine documents that show Quaker-Indian relations to be founded on nonviolence, trust, and fairness.

2. To show through this example of Indian-European harmony that conflict with native Americans and the erosion of their culture was not an inevitable consequence of European contact.

3. To speculate about the values that students believe necessary for the society they want to create.

B. Lesson Activities

1. Ask students what they know about the relations between Indians and Europeans. Students probably know that relations were marked by hate and violence. They may also know that the Indian populations were decimated by contagious diseases carried by Europeans.

    a. Have students consider why relations between these two groups were so troubled. They might attribute the hatred between them to ethnocentrism, greed for land, fear of the unfamiliar, or a mixture of these factors.

    b. Explain that while these are common emotions which help to explain such hostility, this hostility was not inevitable. They are about to study a colony where different values helped to create a very different set of relations.

2. Pass out copies of the **DRAMATIC MOMENT**, William Penn's first letter to the Delaware (also called Lenni Lenape), and have students read along as you read it to them.

   a. Have them discuss their impressions. They should also have questions about the text. Answer informational ones, like the meaning of vocabulary or who William Penn is and how he got this land. But turn the more speculative questions back to the class for their thoughts. Among the issues they should discuss is whether this letter bears out their impressions about Indian-white relations. Obviously, the question is more complex than they may at first appreciate. First, Penn acknowledges the sort of Indian-settler relations with which most students are familiar. He also promises that the relations he expects to establish with the Delaware will be different from the sort Indians have come to expect. But since Europeans' initial contact with Indians was usually marked by lofty promises of peace and friendship, is there any reason for historians to regard this document as an accurate guide to the future relations between Quakers and the Delaware?

   b. Try to get students to distinguish between the way a historian might interpret this document and the way the Delaware might have interpreted it. As fledgling historians, they should begin to grapple with the most difficult task of the historian's craft—interpretation. They must bring all their knowledge, understanding, and experience to bear to put this document in a plausible context. Part of such an understanding should include an imaginative and empathetic guess about how the Delaware would have reacted to this letter.

c. Have students hypothesize about the sort of evidence they would need to determine whether Penn fulfilled his pledge of peace to the Delaware. Such evidence might include records reflecting trade and mutual respect between the races, showing that Quaker settlers were establishing communities without militias and fortifications, or indicating that Indian and white populations grew without significant conflicts. Historians have found an abundance of all of this evidence. Tell them that they are about to read three such samples of evidence.

3. Have students read **DOCUMENT A**, an excerpt from a letter to the Free Society of Traders, a deed for land, and an excerpt from Penn's land policy.

a. After dividing the class into small groups, have students discuss the excerpts' meaning. Discussion should be focused on evaluating what kinds of things can be learned from each. For instance, some students might find Penn's willingness to learn the language of the Delaware a sign of his respect—most Europeans expected Indians to learn their language. His praise for the beauty of the language also suggests admiration.

b. Other students may be impressed by the deed as evidence that Penn not only kept his word to buy land from the original Indian owners before selling it to settlers, but continued to insist that settlers respect the neighboring Indians. They may also feel that a legal document is more persuasive than an advertisement.

c. Similarly, some students might be persuaded that Penn was earnest in his desire to treat the Indians

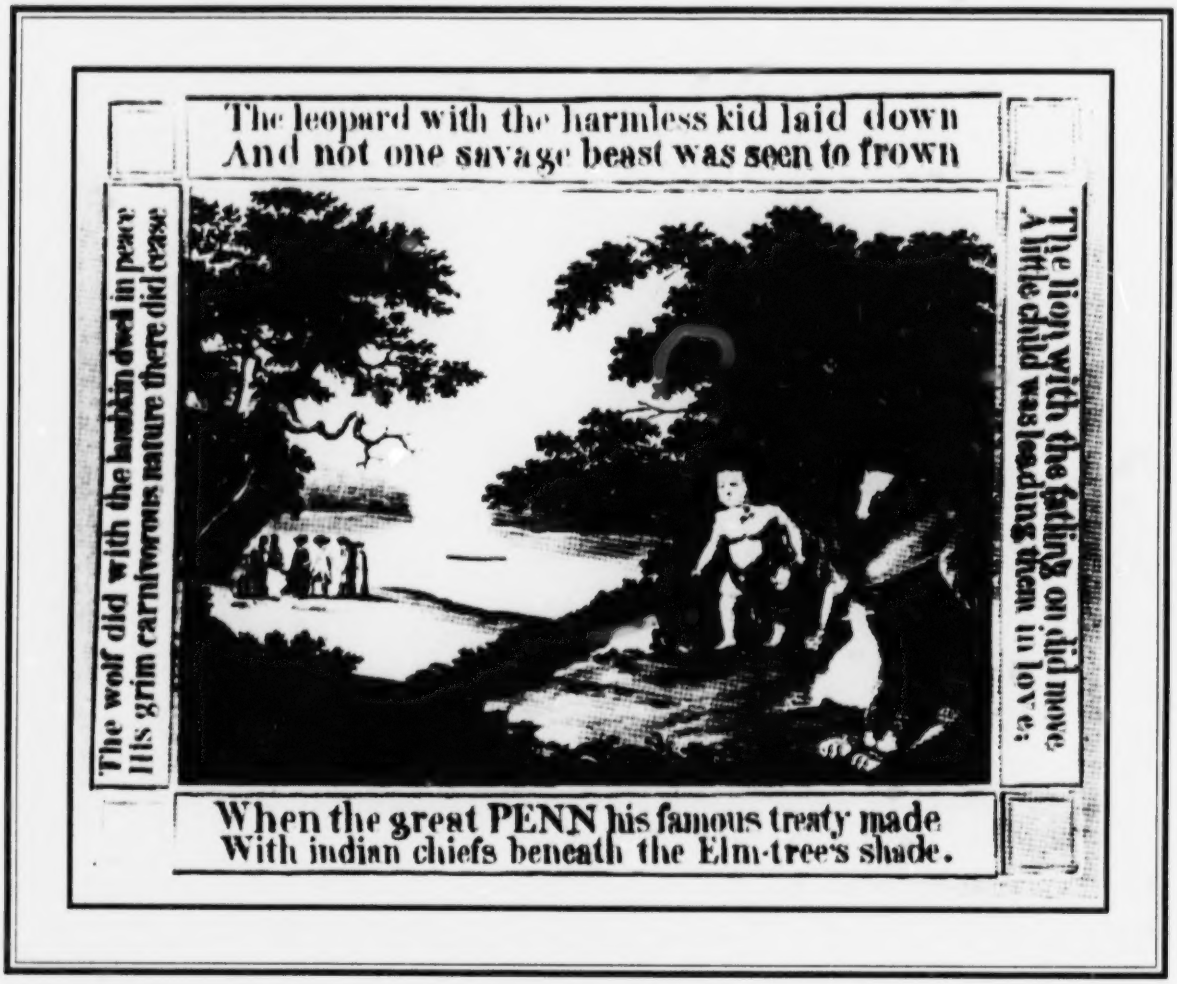
fairly after reading the codification of Indian rights in Penn's land policy.

C. Concluding Activity

1. Show the class **RESOURCE I** a print of one of the approximately sixty versions of Edward Hick's (1780-1849) painting "Peaceable Kingdom." Many versions of the painting show Penn and the Delaware making a peace treaty in the background, while the foreground shows lambs and lions, wolves and cows resting in peace. The arrangement of the human figures was taken from Benjamin West's (1738-1820) painting "William Penn's Treaty With the Indians." Color prints of both paintings are easily found in many surveys of American painting.

2. After discussing the allegorical implications of the painting, have the students attempt their own interpretive drawing of the relation between the Indians and whites of Pennsylvania. Of course, the pictures can be abstract. If time permits and interest warrants it, ask students to interpret one another's work.

HISTORICAL RESOURCE: ILLUSTRATION I


The leopard with the harmless kid laid down
And not one savage beast was seen to frown
The wolf did with the harbin dwell in peace
His grim carnivorous nature there did cease
The lion with the fatling on did move
A little child was leading them in love
When the great PENN his famous treaty made
With indian chiefs beneath the Elm-tree's shade.

Peaceable Kingdom, by Edward Hicks, 1826.
Philadelphia Museum of Art: Bequest of Charles C. Willis.

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HISTORICAL RESOURCE: DOCUMENT A

RECORDS OF RESPECT
(Primary Source)

[1]Excerpt from "A Letter From William Penn...To The Committee of the Free Society of Traders," Philadelphia, 16 August 1683. Used as an advertisement for Pennsylvania, this letter was printed and sold in London.

My Kind Friends;

...[The Delaware's] language is lofty, yet narrow like the Hebrew; in signification full, like shorthand in writing; one word serves in the place of three, and the rest are supplied by the understanding of the hearer;...I have made it my business to understand it, that I might not want an interpreter on any occasion; and I must say that I know not a language spoken in Europe that has words of more sweetness or greatness, in accent and emphasis, than theirs; for instance, Octoraro, Rancocas, Oreckton, Shackamaxon, Poquessing, all which are names of places, and have grandeur in them. Of words of sweetness, anna is mother; issiums, a brother; netap, friend; usque oret, very good; pone, bread; metse, eat; matta, no; hatta, to have; payo, to come; Sepassincks, Passyunk, the names of places; Tammany, Secane, Menangy, Secetareus, are the names of persons. If one asks them for anything they have not, they will answer, matta ne hatta, which to translate is "not I have," instead of, "I have not."

[2]Deed recording the purchase of land at the mouth of the Susquehanna River from Machaloha, a Delaware , New Castle, 18 October 1683. This deed may have been intended as possible evidence in a controversy between Penn and Lord Baltimore over the ownership of this land.

William Penn, Proprietary and Governor of the province of Pennsylvania and the territories thereunto belonging.

I do hereby declare that I have bought of Machaloha all his land lying between Delaware River, the bay of Chesapeake, and Susquehanna River. And do warn all persons that they presume not to settle thereon without my leave, and that those that are already, or shall hereafter, settle upon any

part of the same do behave themselves justly and lovingly towards him and his fellow Indians.

Wm. Penn

[3]Excerpts from William Penn's "Conditions or Concessions to the First Purchasers," July 11, 1681. A document setting the conditions for purchasing land.

13thly. That no man shall, by any ways or means in word or deed, affront or wrong any Indian, but he shall incur the same penalty of the law as if he had committed it against a fellow planter.

14thly. That all differences between the planters and the natives shall also be ended by twelve men, that is, by six planters and six natives...

15thly. That the Indians shall have liberty to do all things relating to the improvement of their ground and providing sustenance for their families, that any of the planters shall enjoy.

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William Penn's Treaty with the Indians, 1771 by Benjamin West, Pennsylvania Academy of Fine Arts, Joseph and Sarah Harrison Collection, 1878

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LESSON TWO

INNER LIGHT

A. Objectives

1. To consider the connection between the Quaker emphasis on the individual conscience and colonial Pennsylvania.

2. To learn how Quaker religious practice altered the role of women in colonial society.

B. Lesson Background Materials

Students need to know something of the Quaker religion to understand the society of Pennsylvania. Since religion is a sensitive subject, be sure that students realize that studying religion is not the same as preaching or practicing it. Students study subjects to learn about them, not to become what they study. Students will probably not know how thoroughly circumscribed the world was for European women in the seventeenth century. Inform them that women were limited to being daughters, wives, and mothers. They cooked, cleaned, spun and wove cloth, made clothes, tended livestock, raised vegetables and children, and helped the men of their family. Although they had crucial responsibilities in the home, they were seldom allowed to participate in the public life of society. Being a midwife was virtually the only work allowed to women outside the home. Moreover, women could not vote, serve on juries, or own property. Respectable women were not even supposed to venture out in public without a male companion. The reason women were treated this way was at least partially the consequence of the Biblical dictum that a woman should be subordinate to her husband in marriage, and that a woman's proper role was that of wife and mother. Students should learn that the persuasiveness of books like

Fell's allowed Quaker women to enjoy far more respect and independence than was characteristic of seventeenth-century women. They were preachers, prophets, and missionaries at a time when women were otherwise forbidden a public role. In an age when women were not expected to leave their house without a male companion, Quaker women travelled in female pairs to distant lands. While perhaps the majority of seventeenth-century women were illiterate, Quaker women shaped beliefs and policies of a fledgling Christian sect and ran regular business meetings. Quaker women set out to transform society according to the dictates of their faith and in the process took the first halting steps toward a society where gender is not a barrier to achievement.

C. Lesson Activities

1. When the class is clear on that distinction, pass out **DOCUMENT B**, excerpts from Quaker theological writings and personal journals.

    a. After reading these documents have the class paraphrase them. Doing this as a class activity rather than an individual one will assure that students understand the ideas, but are not unduly taxed demonstrating that understanding. Moreover, if you record their paraphrases you can use them for a bulletin board by combining them with the pictures the class did in the previous lesson.

    b. Ask students to speculate how religious beliefs affected the way Quakers behaved toward non-Quakers. Some of the responses might include: they would not fight with them; they would try to convert them, and they would respect them. Ask students to consider how Quakers sought converts. Since Quakers believed that the inner light

was in everyone, they thought anyone could be saved. But they also were convinced that while people could be examples of "witnesses" of faith, ultimately it was the inner light within individuals which would awaken the unconverted. Consequently, Quakers did not attempt to force their beliefs on others, but were committed to respecting people of every nationality and belief. This confidence in the individual, respect for differences, and faith in the ultimate triumph of truth are hallmark American values.

c. Have students speculate about how Quaker belief in an inner light would affect their treatment of women. Then have them compare this with the way they think women were generally treated in the seventeenth century.

2. Pass out **DOCUMENTS C1** and **C2**, the frontispiece to Margaret Fell's *Women's Speaking Justified*.

a. After students have read the document, see if they can infer the book's subject. The book argues that women are as entitled as men to take an active role in religion. Fell's work was just one among many that sought to demonstrate that the New Testament treated women as the spiritual equals of men. She also argued that since women were men's spiritual equals, they were equally capable of interpreting scripture and acting as ministers.

b. Explain to students that the sayings on the front of the book are from the New Testament. Early Protestants, like the Quakers, often justified their behavior by showing that it was derived from conduct recommended in the Bible. These quotes were evidence that according to the New Testa-

ment women were entitled to preach.

3. Ask students to speculate about how the doctrine of inner light and the contention that women had been preachers in the New Testament had affected the social position of Quaker women.

C. Concluding Activities

1. Because of the stress on the inner light, Quakers were very reflective, and the practice of keeping journals was common.

   a. Have students imagine that they are nineteen-year-old daughters and sons of English yeoman farmers. They have recently converted to the Society of Friends and desire to immigrate to America.

   b. They can write about conflicts with their parents, persecution by non-Quakers, hopes for a more perfect world, their travels to Pennsylvania, or their experiences in the New World. If they write about the New World, they might consider what it was like seeing their first Delaware, whether they came over as indentured servants or had enough money to buy their own land, and the difficulties in starting a farm.

2. An alternative activity would be to divide the room into Quakers and non-Quakers and debate some of the Quaker precepts, like pacifism or greater equality for women.

INNER LIGHT: A BRIGHT HOPE
(Primary Source)

1. Excerpt from Robert Barclay's *Apology for the true Christian Divinity*, 1648. One of the first and most complete explanations of Quaker beliefs.

   God...hath given to every man, whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatsoever nation, country, or place, a certain day or time of visitation; during which day or time it is possible for them to be saved...

   Secondly, That for this end God hath communicated and given unto every man a measure of the light of his own Son, a measure of grace, or a measure of the Spirit.

2. Excerpt from William Penn's *A Key Opening the Way*, 1692.

   Let not this people be thought useless or inconsistent with governments for introducing that harmless, glorious way to this distracted world for somebody must begin it.

3. Excerpt from Isaac Pennington's *A Weighty Question Concerning the Magistrate's Protection of the Innocent*, 1661.

   Whensoever such a thing shall be brought forth in the world it must have a beginning before it can grow and be perfected. And where should it begin but in some particulars [individuals] in a nation, and so spread by degrees. Therefore, whoever desires to see this lovely state brought forth in the general, must cherish it in the particular.

4. Excerpt from George Fox and Others' *A Declaration From the Harmless and Innocent People of God, Called Quakers, Presented to Charles II*, 1660.

   We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the world...Therefore we cannot learn war any more.

HISTORICAL RESOURCE: DOCUMENT B

5. Excerpt from Thomas Chalkley's journal, circa 1707.

I being innocent, if I were killed in my body, my soul might be happy. But if I killed him, he dying in his wickedness would consequently be unhappy. And if I were killed, he might live to repent. But if I killed him, he would have no time to repent.

Excerpt 1 was reprinted from *An Apology for the True Christian Divinity*, by Robert Barclay, Press of Wm. H. Pile's Sons, Philadelphia. Excerpts 2-5 were reprinted from *The Peace Testimony of the Society of Friends*, Howard H. Brinton, American Friends Service Committee Incorporated, Philadelphia.

MARGARET FELL, *WOMEN'S SPEAKING JUSTIFIED*
(Primary Source)

VVomens Speaking

Juſtified, Proved and Allowed of by the

SCRIPTURES.

All ſuch as ſpeak by the Spirit and Power of the

LORD IESUS,

And how WOMEN were the firſt that preached the Tidings of the Reſurrection of JESUS, and were ſent by CHRIST'S Own Command, before He aſcended to the Father, *John* 20. 17.

And it ſhall come to paſs, in the laſt dayes, ſaith the Lord, I will pour out of my Spirit upon all Flesh; your Sons and Daughters ſhall Propheſie, Acts 2. 17. Joel 2. 28.

It is written in the Prophets, They ſhall be all taught of God, ſaith Chriſt, John 6. 45.

And all thy Children ſhall be taught of the Lord, and great ſhall be the Peace of thy Children, Iſa. 54. 13.

And they ſhall teach no more every man his Neighbour, and every man his Brother, ſaying, Know the Lord; for they ſhall all know me, from the leaſt to the greateſt of them, ſaith the Lord. Jer. 31. 34.

London, Printed in the Year, 1667.

Facsimile of the frontspiece of Margaret Fell's Women's Speaking Justified..., second edition, 1667. Reproduced with the kind permission of the Huntington Library, San Marino, California.

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MARGARET FELL, *WOMEN'S SPEAKING JUSTIFIED*
(Primary Source)
FRONTSPIECE TO MARGARET FELL'S *WOMEN'S SPEAKING JUSTIFIED*, 1667

Women's Speaking
Justified, Proved and Allowed of by the
SCRIPTURES
All such as speak by the Spirit and Power of the
LORD JESUS
And how WOMEN were the first that preached
the Tidings of the Resurrection of JESUS,
and were sent by CHRIST'S Own
Command, before He Ascended
to the Father, John
20:17

And it shall come to pass, in the last days, saith the Lord, I will pour out of my Spirit upon all Flesh; your Sons and Daughters shall Profess, Acts 2:27, Joel 2:28.

It is written in the Prophets: They shall be all taught of God, saith Christ, John 6:45.

And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children Ha. 54:13.

And they shall teach no more everyman his Neighbour, and every man his Brother, saying know the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord. Jer. 31:34.

London, Printed in the Year, 1667.

LESSON THREE

PEACEABLE KINGDOM

A. Objectives

1. To learn about one of the first constitutions to limit the power of government and specify rights of citizens.

2. To reflect about the role of citizens.

3. To consider the merit of legislated tolerance.

B. Lesson Activities

1. Ask students to explain what a constitution is. They may know that the United States has a constitution and that a constitution has something to do with laws.

   a. Explain that constitutions are basic laws for nations, states, or groups which specify the powers and duties of the government and guarantee the rights of citizens.

   b. Not only does the United States have a constitution, but all the states have constitutions, and the colonies had constitutions or charters before they were states.

2. Then have students read **DOCUMENT D**, an excerpt summarizing the constitution of Pennsylvania, written by Penn as part of an advertisement for Pennsylvania, and two excerpts from Pennsylvania's constitution.

   a. In small groups have students locate some of the powers being given to government and some of

the rights being promised to citizens. They should also discuss the validity of the middle statement, which claims that good government depends on good people.

b. Be sure students understand the readings: the first excerpt promises that Pennsylvania's government rests on the consent of the governed and outlines some rights for citizens and duties of government; the second excerpt argues that good government depends on the goodness of the governed; and the third excerpt promises freedom of conscience.

A Note to the Teacher:

These ideas are probably already familiar to students; consequently, they may not sense their remarkable significance. To have them appreciate the complexity and importance of the ideas to which they are being exposed try to help them see some of the tensions which exist between the second and third excerpt. The Puritans also believed that good government depended on the goodness of the governed and consequently insisted on citizens conforming to their religion. Pennsylvania's promise of religious freedom was a crucial departure from the prevailing belief that a government could not allow more than one religion. Most people believed that people would quarrel if they did not share the same beliefs about sacred matters. Penn rejected the contention that religious uniformity was essential to maintain government. He took the extremely radical, and at the time nearly unique, position that more friction and strife arose from intolerance and the attempt to control beliefs than from the mere existence of different beliefs. What students should be led to understand is that there is nothing automatic in the conjunction of religious tolerance and the sense that a healthy, stable, and safe society depends on good people. The idea that society can be sound by tolerating difference rather than insisting on uniformity is Penn's contribution to social thought and the theory of government.

3. If the class understands that Penn wanted religious freedom and good government, but is unable to appreciate that some people have found those ideas incompatible, you might have a discussion which explores the ideas embedded in these quotations. such a discussion might consider questions like these:

   a. What is a good person?

   b. Can different people be good yet not believe the same things?

   c. How different should people be allowed to be?

   d. Should people really be allowed to believe whatever they want?

   e. Are some ideas dangerous to society?

   f. Are any ideas so important that everyone must agree with them?

C. Concluding Activities

1. Do a chart on the religious diversity of the class. Include a category for no affiliation. Even in the seventeenth century, when religion was typically more central to people's lives, a significant number of white colonists were not active members of any organized religion. This chart could be the basis for a larger project on the religious diversity of the students' community. Using the religious section of the newspaper or the phone book, students could count the number and variety of places of worship in their community. This activity might conclude with a discussion of why this religious diversity entails the continued separation of church and state.

2. If the discussion on the degree of tolerance necessary

for a healthy society was animated, students might enjoy debating the merit of society's insistence that everyone share certain ideas. The pledge of allegiance is an oath that many states require students to make every school day. This practice is intended to promote social cohesion and national loyalty. Divide the class in half and debate the merit of this practice. Should everyone have to pledge loyalty to the flag and nation? If a person is unwilling to make this pledge, is he or she necessarily unpatriotic? One of the principal causes of Quaker persecution was their unwillingness to swear oaths, including loyalty oaths. Today there are groups and individuals who do not approve of requiring loyalty oaths; what should happen to those people? If anyone who objects to a loyalty oath is excused from it, what good is it?

HISTORICAL RESOURCE: DOCUMENT D

GOOD LAWS AND GOOD PEOPLE
(Primary Source)

1. William Penn's "Some Account of the Province of Pennsylvania in America," an advertisement for Pennsylvania, 1681.

II. The Constitutions.

For the Constitution of the country, the patent shows, first, that the people and governor have a legislative power, so that no law can be made, nor money raised, but by the people's consent.

2dly. That the rights and freedoms of England (the best and largest in Europe) shall be in force there.

3dly. That making no law against allegiance (which should we, it were by the law of England, void of itself that moment) we may enact what laws we please for the good prosperity and security of the said province.

4thly. That so soon as any are engaged with me, we shall begin a scheme or draft together, such as shall give ample testimony of my sincere inclinations to encourage planters, and settle a free, just, and industrious colony there.

2. Excerpt from William Penn's Preface to "The Frame of the Government of the Province of Pennsylvania in America," 1682.

....Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them are ruined too: wherefore governments rather depend upon men, than men upon governments. Let men be good, and the government can't be bad; if it be ill, they will cure it. But if men be bad, let the government be never so good; they will endeavor to warp and spoil it to their turn.

I know some say, let us have good laws, and no matter for the men that execute them. But let them consider, that though good laws do well, good men do better; for good laws may want good men, and be abolished or

evaded by ill men; but good men will never want good laws nor suffer ill ones....

3. Law Thirty-five from William Penn's "The Frame of the Government of the Province of Pennsylvania in America," 1682.

XXXV. That all persons living in this province who confess and acknowledge the one almighty and eternal God to be the creator, upholder, and ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no ways be molested or prejudiced for their religious persuasion or practice in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place, or ministry whatever.

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LESSON FOUR

A MIXED MULTITUDE

A. Objectives

1. To learn of the ethnic diversity of colonial Pennsylvania.

2. To appreciate how ethnic diversity complicates but enriches society.

3. To consider the way historians use evidence.

B. Lesson Activities

Unlike most nations, the United States is a heterogeneous society. Our cultural and ethnic diversity has been an ongoing source of tension, even while it has enriched the nation. Ethnic diversity, however, was not common among the early colonies of North America. Most of the immigrants to the English colonies spoke English and originated from the British isles, while Canadian settlers were French and those of New Netherland were Dutch. Ask students to speculate about how and where the transformation to our diverse society began. If you have already done the other lessons in this unit, your students should probably be able to anticipate that the answer to your question is Pennsylvania.

The ideals William Penn promoted helped to blaze the trail that led to our heterogeneous society. But it was the people of Pennsylvania who, in the course of their daily lives, had to demonstrate that his ideals were practical. Pennsylvania's European settlers varied in religion, language, and national origin. Despite these ready sources of friction, they forged a stable, broadly tolerant society.

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1. Ask students to describe the ethnicity and religion of Americans. Even if students live in a very homogeneous community, they should understand that there are Americans of every race and religion.

2. Tell students that they are going to read some original artifacts that will help confirm their hypothesis. However, as fledgling historians they are going to read these sources critically to see not only what facts they contain, but also what inferences can be drawn from these facts.

3. Have students read **DOCUMENT E**, excerpts from a letter by William Penn and a letter by Francis Daniel Pastorius. Either as a class or in small groups discuss whatever facts these documents seem to reveal about Pennsylvania. Observations might include:

   a. Penn expected immigrants from different European countries.

   b. Penn called his colony a "holy experiment."

   c. Pastorius thought the diversity of his group worth discussing. Among these German immigrants were people from France and Netherlands.

   d. Occupations included a baker, an apothecary (pharmacist), a cobbler, a cooper (barrel maker), farmers, seamstresses, and other skilled workers.

   e. Whole families, including infants and the aged, were among the group.

   f. Pastorius compared the ship to a Noah's Ark for people. There was only one Quaker in the group. The religious affiliations included Catholic, Lutheran, Calvinist, Quaker, Anabaptist, and Anglican.

3. After collecting as many facts as possible from these excerpts, students should try to draw some inferences about the kind of people settling in Pennsylvania. Insights they might reasonably make include:

   a. People with a wide range of skills are coming to Pennsylvania.

   b. There do not seem to be any poor or unskilled people in this group.

   c. They are intending to spend the rest of their lives in Pennsylvania.

   d. Pastorius is more concerned with the religious diversity of this group than the other differences he mentions.

4. When students have gleaned as much information from these documents as possible, ask them how reliable it would be to generalize about the whole colonial experience from these documents.

   a. What you want students to consider is that these documents, even if accurate, only provide a brief glimpse into seventeenth-century Pennsylvania.

      Historians look at many such artifacts in order to get as complete as picture as possible of the people they study. When historians disagree with each other, as they often do, it is because they are either looking at different kinds of evidence or interpreting the same information differently.

   b. Ask students to list the forms of written evidence that historians might use. Their list could include: Letters, newspapers, sermons, wills, land

deeds, laws, journals, books, tax lists, store inventories, lists of ships' cargo, passenger lists, advertisements, songs, and poems. Indeed, any artifact from the past, written or not, may be evidence.

c. You might extend this discussion by asking them to consider how historians weigh evidence. The brief answer is that historians look for plausible patterns that explain the evidence they are using in ways that conform to how they think people behave. The documents the students read in this unit are representative samples of many more documents.

C. Concluding Activity

Have students write advertisements to attract immigrants to Pennsylvania. Their advertisements should discuss the quality of the land, the climate, relations with Indians, and the government. If they want tolerant people willing to live with those from different cultures, they should include a pitch for them. If they want people with special skills, they might want to promise those people extra land.

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EXCERPTS FROM A LETTER BY WILLIAM PENN AND A LETTER BY FRANCIS DANIEL PASTORIUS

(Primary Source)

1. Excerpt from William Penn's letter to James Harrison commissioning him to be a Penn's land agent, 25 August 1681. Because the original letter is damaged, the words in brackets are guesses.

Dear J. Harrison,

...I am like to have many from France, some from Holland, and I hear some Scots will go. For my country, [I]eyed the Lord in obtaining of it; and more was I drawn inward to look to Him, and [owe it] to His hand and power, than to any [other way]. I have so obtained it and desire that I may not be unworthy of His love, but, do that which may answer His kind providence and serve His truth and people; that an example may be set up to the nations. There may be room there, though not here, for such a holy experiment....

Thy friend and brother,
Wm Penn

2. Excerpt from Francis Daniel Pastorius, "Positive Information From America Concerning the Country of Pennsylvania by a German Who Traveled There", (published in German and dated Philadelphia, 7 March 1684). Pastorius was the American agent for the Frankfort Company, a German corporation that had brought 15,000 acres from Penn. Although this was originally a letter home to friends, it was later published as a promotional tract.

...My company on board consisted of many sorts of people. There was a doctor of medicine with his wife and eight children, a French captain, a Dutch cake baker, an apothecary, a glassblower, a mason, a smith, a wheelwright, a cabinetmaker, a cooper, a hatmaker, a cobbler, a tailor, a gardener, farmers, seamstresses, etc.; in all about eighty persons besides the crew. They were not only different in respect to age (for our oldest woman was sixty years of age and the youngest child only twelve weeks) and in respect to their occupations, as I have mentioned, but were also of such

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different religions and behaviors that I might not unfittingly compare the ship that bore them hither with Noah's Ark, but that there were more unclean than clean (rational) animals to be found therein. In my household I have those who hold to the Roman [Catholic], to the Lutheran, to the Calvinist, to the Anabaptist, and to the Anglican church, and only one Quaker.

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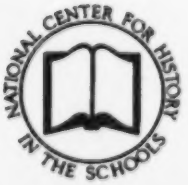
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